

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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(FROM John Ploughman's Talk or Plain Advice for Plain People in the LANGUAGE OF AN ENGLISH FARMER; TALKS ON COMMON VIRTUES AND FAULTS.)



Men With TWO FACES

By Charles H. Spurgeon

"Thou shalt not be as the hypocrites are . . ."—Matt. 6:5.

Even bad men praise consistency. Thieves like honest men, for they are the best to rob. When you know where to find a man, he has one good point at any rate; but a fellow who howls with the wolves, and bleats with the sheep, gets nobody's good word unless it be the Devil's. To carry two faces under one hat is, however, very common. Many roost with the poultry and go shares with Reynard. Many look as if butter would not melt in their mouths, and yet can spit fire when it suits their purpose. I read the other day an advertisement about reversible coats; the tailor who sells them must be making a fortune. Holding with the hare and running with the hounds is still in fashion. Consistency is about as scarce in the world as musk in a dog kennel.

You may trust some men as far as you can see them, but no further, for new company makes them new men. Like water, they boil or freeze according to the temperature. Some do this because they have no principles; they are of the weathercock persuasion, and turn with the wind. You might as well measure the moon for a suit of clothes as know what they are.

Some Hypocrites Put Profit First

They believe in that which pays best. They always put up at the Golden Fleece. Their mill grinds any grist which you bring to it if the ready money is forthcoming; and they go with every wind, north, south, east, west, northeast, northwest, southeast, southwest, nor'-nor'-east, southwest-by-south, or any other in all the world. Like frogs, they live on land or water, and are not at all particular which it is. Like a cat, they always fall on their feet, and will stop anywhere if you butter their toes. They love their friends dearly, but their love lies in the cupboard, and

if that be bare, like a mouse, their love runs off to some other larder. They say, "Leave you, dear girl? Never, while you have a shilling." How they scuttle off if you come to the bad! Like rats, they leave a sinking ship.

When good cheer is lacking,
Such friends will be packing.

Their heart follows the pudding. While the pot boils they sit by the fire; when the meal tub is empty they play at turnabout. They believe in the winning horse; they will wear anybody's coat who may choose to give them one; they are to be bought by the dozen, like mackerel, but he who gives a penny for them wastes his money. Profit is their god, and whether they make it out of you or your enemy, the money is just as sweet to them. Heads or tails are alike to them so long as they win. High road or back lane, all's the same to them so that they can get home with the loaf in the basket. They are friends to the goose, but they will eat his giblets. So long as the water turns their wheel, it is none the worse for being muddy; they would burn their mother's coffin if they were short of firing, and sell their own father if they could turn a penny by the old gentleman's bones. They never lose a

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The Kind of Revival We Need

By Evangelist Joe Henry Hankins, D.D.

(SERMON PREACHED AT CONFERENCE ON EVANGELISM, WINONA LAKE, INDIANA, JULY, 1945. MECHANICALLY RECORDED FOR THE SWORD OF THE LORD.)

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49.

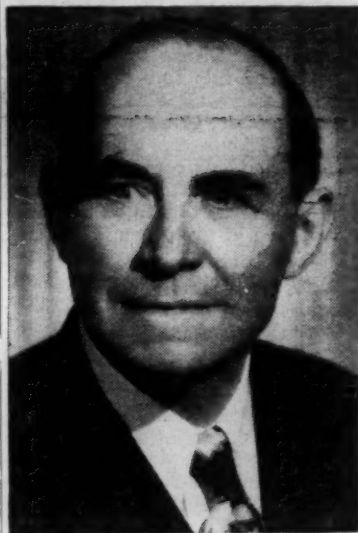
"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

"And when they were come in, they went up into an upper room . . . These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."—Acts 1:13a,14.

"And they were all filled with the Holy Ghost . . ."—Acts 2:4a.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."—Acts 4:31.

For the past ten years I have been saying, "We need a great sweeping revival in America." But for the last three years my cry has been, "We have got to have a revival!" That is literally true. It does not take a seer nor a wise



Dr. Joe Henry Hankins

man to realize that everything in the American Life that is dear to us—all our freedoms so dear to the American heart, all of the real democracy that is ours, the wondrous life of this nation, the wonderful blessings that have come to this people—are the results of the religion of the Lord Jesus Christ. We have those things because our forefathers settled this country looking for a place to worship God. They wrote it on the currency of our nation. They wrote it in the Constitution. It is written in letters large on the pages of our history, "In God we trust!" But I say to you (and mark well my words), though I do not claim to be a prophet nor the son of a prophet, unless we can have a great awakening religiously

in America, a great sweeping revival that will turn this nation back to God, we are going to live to see the day—and it is not going to be so long off—that we will lose at home the very things that our boys have died for in Africa, Italy, Germany, France and the islands of the Pacific. We are going to lose right here at home the things that are dearest to our hearts. America cannot go on; democracy cannot survive; liberty cannot be preserved unless we have revival. We can shout the four freedoms or the five; we can have our United Nations Conference; we can have the peace pact ratified by the United Nations, but no nation can forget God and continue in the direction America is going and survive as a free people much longer. Peace cannot continue on any other foundation except a foundation of righteousness. We have got to have a revival!

The kind of revival we need is a revival that will restore to our people the old-fashioned fear of God in the human heart, and reverence for the name of God, such reverence that you will no longer hear the name of God taken in vain upon the lips of men—from the White House down, on the sidewalks and in the places of business! Oh, my heart trembles when I hear how men in America, supposed to be Christian America, take the name of God in vain! Everywhere you go your blood is made to run cold with the irrev-

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Third series of true missionary stories by Dr. Paul White, Medical Missionary in Tanganyika, East Africa, for the Australia Church Missionary Society

CHAPTER VIII

Spectacles

Folk from home had sent me spectacles that they did not want. There were gold rims, horn rims, rimless, bifocals pince-nez, half-moon shape, full-moon shape, and the latest vogue from New York, in cases of one-hundred-and-one varied shapes, sizes, colors, and degrees of repair and disrepair. It was an amazing collection, but a useful one all the same, that adorned our Spectacles Department.

Each case was duly endorsed with the type of glass inside it, and to discourage those who merely wanted spectacles as a becoming change to their appearance, we

charged the sum of four shillings for these glasses, and an additional fifty cents for the case!

On the wall was the usual chart. The top row had the enormous letters X B and beneath it H P E B. In smaller size still E L C Z T G. In still smaller letters L P B F D E Z, and then a long string of very small letters.

In their own language were various other charts in sundry shapes and sizes, and the pride of our hospital was a big box of lenses, sent as a thankoffering by a lady

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Paul's Helpers

By the Editor

Paul, the mighty apostle, did more to establish the faith of Christ in the world than any other of the disciples of the Lord Jesus in the first century, and more, I suppose, than any other man who ever lived. And yet when we read his epistles in the New Testament, we find Paul always remembering his helpers! When he wrote to Philemon he made that friend salute, "Marcus, Aristarchus, Demas, Lucas, my fellow-labourers" (Philem. 24). And the same Philemon was called "Philemon our dearly beloved, and fellowlabourer" and Archippus was called "our fellowsoldier." Paul's love burned warm toward these who helped bear the burdens, who helped do the work of the Lord Jesus.

Tychicus was sent along with a letter to the Colossians, we suppose, and Paul commended him saying that he was "a beloved brother, and a faithful minister and fellow-servant in the Lord" (Col. 4:7). How would Paul have gotten out the message had there not been devoted men to go where Paul could not go, carry letters and reports for him, and come back for instructions?

Many godly women helped Paul, and he never forgot to thank them and to thank the Lord. He said, "And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of

life" (Phil. 4:3). The women, along with Clement, possibly the same great man who was one of the fathers of the church, was later pastor at Rome; and others—Paul remembered them all.

To the people at Corinth Paul wrote commending the family of Stephanas who had given themselves so fully to caring for Christians. Paul commanded them, "That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth." Then he names another helper, Fortunatus (I Cor. 16:15-17).

To the people at Rome Paul specially commended Phebe, who was a deaconess of the church of

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Charles H. Spurgeon

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST HUGH F. PYLE, 1721 South Gordon Street, S. W., Atlanta 10, Georgia, saw some 16 souls come to Christ in a 7-day revival campaign at the West End Baptist Church, Manchester, Georgia. Eight joined the church by letter and 11 public re-dedications were recorded. In addition some 60 youth and adults took a public stand against sin and worldliness, plus others who came for assurance of their salvation. Rev. W. R. Whaley is pastor of this new, growing church.

EVANGELIST AND MRS. FRANK HARPELL, 47 Pinevale Avenue, Reading, Massachusetts, have recently concluded an 8-day crusade at the Burnham Baptist Church, Burnham, Maine, Rev. Glen Gammon, pastor. Souls were saved and Christians revived, even though the area is considered one of the hardest and coldest in New England. The church was filled for the Saturday night area youth rally, at which time many young people presented their lives to Christ for full-time service.

Rev. Richard W. Cramer, pastor of the Millbrae Baptist Church of Millbrae, California, reports an 8-day campaign with **EVANGELIST EDDIE WAGNER**, of 123 North Van Buren, Little Rock, Arkansas. Numerical results were summarized as follows: 9 professions of faith; 169 rededications and consecrations; 8 new family altars established; 9 new tithers, and 30 young people dedicating their lives to Christ and His service.

A composite report on 6 revivals held recently as received from **EVANGELIST R. H. SNEED**, Box 6915, Seminary Hill, Fort Worth, Texas. These campaigns were held in Houston, Texas, 2 in Oklahoma City, Frederick, Anadarko, and Cumberland, Oklahoma. Total tabulated results amounted to 52 saved, 14 joining churches by letter, 47 rededications, 6 family altars established, and 23 pledging to tithe.

From Rev. Noel P. Irwin, pastor of the Calvary Baptist Church of South Bend, Indiana, comes this report: "We just finished a Revival Meeting with **DR. BILL PIPER as Evangelist** (122 Bradley Boulevard, Greenville, South Carolina) and Douglas and Mary Scott in charge of music. The Lord was very good to us and gave us a wonderful meeting. There were over 100 decisions with more than

50 uniting with the church; most of them by baptism."

EVANGELIST WILLARD FULLER, 18172 Huntington Beach Boulevard, Huntington Beach, California, recently held a week-end revival at the Newhope Baptist Church of Santa Ana, California, Rev. Ernest Nixon, pastor. There were 13 additions to the church, 7 professions of faith with 6 joining the church by transfer of membership, plus 22 rededications. Pastor Nixon strongly recommends the ministry of Brother Fuller, especially for churches on the west coast, speaking of him as "a tireless visitor, a good preacher and a passionate soul winner."

EVANGELIST DEL FEHSEN-FELD, 4521 Jarboe, Kansas City, Missouri, finished a revival in Edgemont Free Will Baptist Church in Durham, North Carolina, May 26, Rev. Joe Ange, pastor. The evangelist reports "about 45 saved of 78 who responded to invitation. The 33 were for assurance." A Sunday School record of 645 was set.

EVANGELIST ED NELSON of 954 Quari Court, Denver, Colorado, recently held a two-week revival in Grace Baptist Church of Wilmington, North Carolina. Pastor Ray B. Noland reports that there were at least twenty-five adults and young people converted besides the children who came forward. In commending the evangelist, who has just returned to full-time evangelism, the pastor said: "Brother Nelson's recent experience in fathering a new church has given him a knowledge of church and pastor problems that enables him to be an unusual blessing as an evangelist. He is the most prayerful, the most understanding, the most liked, and the hardest working evangelist that our church has had to date. His ministry is most needed in this age of compromise." And we say "Amen" to the above recommendation.

EVANGELIST TOM BERRY, 105 East College Avenue, Brownsville, Indiana, reports on his last four meetings as follows:

At the Grace Baptist Church of Jonesville, Michigan, Rev. Orvis Porter, pastor, there were about 12 decisions for salvation, with a number of consecrations and rededications. One man, a convert of four months, gave up smoking and led 9 people to Christ outside the meeting, during the last five

Brotherly Love

Tells you to subscribe for others. Do you love your pastor, the deacons, the Sunday School teachers? Do you sincerely wish to help your neighbors to be saved? Do you love your relatives? Then show it by sending them America's foremost evangelistic weekly!

Do you give anybody Christmas gifts, graduation gifts, wedding gifts, birthday gifts? Then why not love their souls, and be lovingly concerned about their spiritual welfare enough to give them the great sermons and spiritual help of THE SWORD OF THE LORD? ONLY \$1.50 per year in the United States if you send two or more subscriptions. Eleven subscriptions for \$15.00, or ten and a beautiful book free. "Let love be without dissimulation" says Romans 12:9. If you love someone, send THE SWORD. Hurry! Offer closes July 4.

With Rev. Jim Benefiel, pastor of the Union Flat Rock Baptist Church of Milhousen, Indiana, there were 13 public professions of faith plus several decisions about tithing and family altars.

At a new, unorganized work in Bartersville, Indiana, in spite of much opposition, Brother Berry saw 7 souls saved and a nucleus of Christians banded together to organize a church.

A two-week meeting at the Indianapolis Bible Center, Rev. Albert Allee, pastor, resulted in 7 professions of faith, 6 beginning family altars, and 25 promising to begin tithing.

Sword Of The Lord EVANGELIST J. OSCAR WELLS reports four fine revival campaigns. He was with the Bethel Baptist Church of Leaksville, North Carolina, where there were twenty-five conversions and additions to the church. There were also fourteen rededications, and two families that pledged to begin a family altar. The Rev. Odell Hall, a warm friend to THE SWORD OF THE LORD, is pastor of this fine church.

Dr. Wells was also with the Grace Baptist Church of Elizabethton, Tennessee, where there were seventeen conversions and sixty-one rededications. Rev. Roy Tippet believes this to be the best revival the church has ever enjoyed.

Two more letters have just been received regarding Dr. Wells' ministry. Rev. M. E. Arrington of Bassett, Virginia, says 32 people were saved in a revival led by Dr. Wells at Calvary Baptist Church, and Rev. B. B. Nicks of Altanista, Virginia, writes there were 38 first-time decisions in his church. Sunday School attendance was broken in both churches during the ministry of this godly evangelist.

THE SWORD OF THE LORD is glad to recommend Evangelist J. Oscar Wells to any pastors and churches who are interested in a soul-saving revival campaign. You may write to him in care of this paper or to Dr. Bill Rice, Director, 214 W. Wesley, Wheaton, Illinois.

Sword Of The Lord EVANGELIST PAUL FERGUSON recently conducted a fine revival campaign with the Ladson Baptist Church of Ladson, South Carolina. Rev. A. M. Whitted is pastor of this good church. Pastor Whitted writes Dr. Bill Rice that there were twenty-five professions of faith, eight rededications, fifteen coming into the church by baptism, and three coming into the church by letter.

Brother Whitted writes, "I found Brother Paul to be a man of prayer, uses the Word of God in the power of the Holy Spirit and the blessing of God is upon him. I recommend him to any pastor or any church who is interested in winning people to Christ."

Evangelist Ferguson reports a fine revival campaign with the Bethany Baptist Church of Columbia, Missouri. There were thirty-three conversions and eight rededications during this revival campaign. The Rev. Fred Rippeto of Columbia, Missouri, is pastor of this church.

Others interested in securing the services of this powerful young evangelist may write to him or to Dr. Bill Rice, Director, 214 W. Wesley, Wheaton, Illinois.

THE EDITOR'S Notes

by John R. Rice

Editor at Bob Jones University

It was a great joy for me to attend the commencement at Bob Jones University, to speak to the full auditorium, to meet distinguished people from far and near and many old friends, and be present in the board meeting. Mrs. Rice was with me. We found that the entire student body, then the faculty and staff, the board of trustees, unanimously went on record as reaffirming full allegiance to the strong University statement of faith, and the wholehearted approval of the continued course of the administration in opposing modernism and any compromise with modernism. The spirit was blessed and united, the financial report amazing. God's blessings continue on this most unusual university!

Dedicate New Building at Tennessee Temple Schools

Sunday night, June 2, it was my joy to preach at Highland Park Baptist Church, Chattanooga, where Dr. Lee Roberson is the anointed pastor. The building seemed to be packed with about 3,000 people. Some 15 people came forward at the invitation, for public profession, or dedication, or church membership, many of them won ahead of time by house-to-house visitation.

Then on Monday night I was guest speaker at the dedication of the new John Herrmann Memorial Building. Union Street was roped off for a block, and street and sidewalk were seated for the great outdoor crowd before the new building. The mayor and other public officials were on the platform, the choir and band made music. Mrs. Herrmann whose husband, Dr. Herrmann, vice-president of the schools, died suddenly not long ago, was presented with flowers, and her son cut the ribbon opening the splendid new building, after my sermon on "The Making of a Preacher."

It was a good occasion for a great school.

Commencement at Baltimore School of the Bible

These notes are written Wednesday, June 5, on a Capital Airlines plane flying from Baltimore back to Chicago, where Mrs. Rice will meet me and drive me home to Wheaton, 26 miles away. Last night I gave the commencement address of the Baltimore School of the Bible, in the large Northminster Presbyterian Church. I found a solidly fundamental faculty and staff, all of whom must sign a sound statement of faith each year. "Practically everybody here agrees with the position of THE SWORD OF THE LORD," I was told, and I was pleased to find many Sword readers. God moved all our hearts and there were some solemn vows registered. God bless the good Bible institutes all over America which stand so firmly against modernism and for Christ and the Bible without compromise.

Two days at home, then to Tulsa, Oklahoma, for a great Sword conference, June 9-14, invited by a group of about twelve Fundamental Baptist churches and with attendance from several states.

Hear R. G. Lee, Fred Jarvis, Jack Hyles, Bill Rice, This Editor at Lake Louise, Toccoa, Georgia, June 30-July 5

The first of two tremendous Sword conferences on revival and soul winning comes June 30-July 5 at Lake Louise, big steel hotel and resort, Toccoa, Georgia. Dr. R. G. Lee, the heart-warming gospel preacher, defender of the faith, three-time president of the Southern Baptist Convention's eight million Baptists, will speak. So will the missionary statesman and impassioned soul winner, Dr. Fred Jarvis, of Tokyo, Japan, and Pastor Jack Hyles, dynamic pastor of Miller Road Baptist Church, Garland, Texas, who baptized over

700 new converts there last year. Dr. Bill Rice and Evangelist Walter Handford will also speak. This editor will speak daily on revival, prayer, soul winning, the power of the Holy Spirit, etc.

Bill Harvey, sensational, moving, dramatic tenor, will be in charge of the music. The Rice duet will sing daily.

Write Lake Louise Conf., Toccoa, Georgia, for reservations. Send \$1.00 per person reservation fee. Ask for motel rooms if the hotel is full.

Another Great Conference at Toccoa, Over Labor Day

The popularity of our great Sword conferences brings Christian workers from more than 20 states to Lake Louise Christian resort each year, fills the hotel. So this year we will have a second conference August 28-September 2. Speakers include Dr. Lee Roberson, Dr. Bob Jones, Sr., this editor, and others. It should overflow the capacity. Plan now for your vacation to include this Labor Day week on the beautiful lake, amid the whispering pine trees in the hills of North Georgia. A life-changing program makes soul winners, gives training for revival, shows how to get prayers answered, how to be filled with the Holy Spirit. Make reservations now. Rates from \$3.50 per day for dormitory bunk and fine meals to \$5.50 daily for air-conditioned room, private bath, (two to room) and fine meals (total cost). Address Lake Louise Conference Grounds, Toccoa, Georgia. Send \$1.00 per person to hold reservations. Say exactly when you will arrive.

Every Reader, Please!

Not every reader can send a hundred subscriptions, and some will not be able to send 10 for \$15.00. But please, every reader, send two subscriptions at \$1.50 per year (add 50c per year for Canadian and foreign addresses).

I want a token of your faithful friendship. If you have been blessed, we have a right to ask you to help us help others. Send your own renewal for two years or more, or send THE SWORD to someone else, but please, for Jesus' sake and loyalty's sake, send at least two subscriptions!

EVERY READER CAN SEND TWO! Now do it please, today! Address, Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

July 4 Will Be Here Soon!

Subscription Campaign Closes July 4. Only One More Reminder in THE SWORD. Hurry!

Get Subscriptions, New or Renewal, Only \$1.50 Per Year (Two or More) in the United States

July 4 is rushing toward us. That means Independence Day. That means a high day in the wonderful Sword of the Lord conference at Lake Louise, Toccoa, Georgia, with Dr. Robert G. Lee and this editor and others speaking. But mainly, to Sword readers, it means that the big "Others" Subscription Campaign, with the special offer, closes July 4. You must get your letter mailed and postmarked not later than midnight, July 4, to take advantage of this tremendous subscription offer. You may send subscriptions (two or more) in the United States at only \$1.50 per year (add 50c per year in Canada and foreign countries) up till July 4. Please hurry! Get your subscriptions in!

Wonderful premiums with ten or more subscriptions at this rate. Thousands of people ought to send ten or more subscriptions at once.

We are counting on you.

Send subscriptions to the Sword of the Lord Foundation, 214 West Wesley, Wheaton, Illinois. Use subscription blank in this issue, if you like. Be sure to tell what premium you desire for ten or more subscriptions, and where to send it. Mark subscriptions new or renewal. And hurry!



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Grace Notes

By Grace Rice MacMullen

A Chorister's Prayer

I can't be just a pathway so that
thy words may tread—
For the path beneath the passerby
is only something dead.
I can't be just a mirror, Lord,
from which Thy psalms may shine—
Reflection is the only way a mirror
can design.
I can't be just an echo which is softly
heard,
For echoes tell just one small part,
on which the words are strung,
For every word is born again and
lives as it is sung.
Make me a child of God, that
when I sing Thy song
Thy words become my very own and
then I will be strong.
My voice is just a part of me,
but all of me is Thine—
May I forget my glory, Lord, and
make Thy glory shine!

This month I want to share with you some excellent quotations about congregational singing. It is, I think most would agree, probably the most important music in the church service. And it sometimes is done with the least enthusiasm and preparation! Here are three selections from the scrapbook that answer the questions, *Why* people don't sing in church, *Who* should sing in church, and God's answer to those who *don't* sing in church. I think you'll enjoy them!

Why People Don't Sing in Church

When people show concern (and many do!) over the lack of hearty congregational singing in our churches, they usually state reasons and remedies for this "deplorable silence" during the hymns. The first reason usually named is that many people feel

they "just can't sing" and thus they do not try.

Anyone who conducts auditions with singer applicants soon comes to look with "reserve" and apprehension on the "can't sing" category. Few normal people lack the vocal equipment and pitch perception to "carry a tune." Such gifts are given at birth, but too often and too long before the grave, the talent lies buried. The problem and tragedy are usually not in lack of endowment but rather in keeping latent talent latent.

Our way of living does not entirely discourage undeveloped talent. In spite of our busy-ness we have a "spectator's complex," and we tend to watch or listen to someone else perform in concert, radio, or television rather than make our own music.

In matters of music-worship I do not believe the Christian Church can afford to have a spectator's complex.

We can prepare for tomorrow's congregational singing by seeing the materials are planted in the hearts of the young and that the young are trained to sing them.

But what about today's congregational singing? The suggestion to those who "can't sing" is sing anyway! We learn to sing by singing. It takes all kinds of voices—good, bad, sharp, flat, strong, and tremulous to make thrilling congregational singing.

If those of us of lesser voice would lift our voices in Christian affirmation, perhaps, those in nearby-pews would be moved to sing out and to join our affirmation.—Donald D. Kettering

Who Should Sing?

Christianity is a singing religion; therefore, all Christians ought to sing. We often hear people

Yes, Send it to Unsaved Ones!

Do you think our stand for Christ and the Bible and against modernism and worldliness and compromise will offend or confuse unsaved people? NO! MORE PEOPLE FIND CHRIST through this magazine than through any five magazines that do not fight modernism and compromise! We know. Letters from hundreds prove it. Five wrote to say they were saved through the editor's sermon, "Missing God's Last Train For Heaven," a few weeks ago! God blesses plain, faithful Bible preaching such as we publish each week. Rush subscriptions at \$1.50 each, when you send two or more. Must be mailed before midnight, July 4.

give excuses for not singing, but I have never heard a good excuse. God was careful to include everyone in the song service. I am sure He is disappointed when we fail to participate.

We cannot escape the fact that "all the people" are included, and expected to participate in singing praise to God. I am certain that God left no one out when He said, "Make a joyful noise unto the Lord, all the earth." When we fail to sing, we are ignoring the command of our Lord.

Someone has well said, "To be ignorant is not a disgrace, but it is a sin to remain ignorant." God expects us to develop the talents He has so graciously given us, and to use them for His glory. (Author unknown).

... And God Says:

You say, "Singing is not for me." God says, "Let all the people praise thee" (Ps. 67:3).

You say, "I can't carry a tune in a basket." God says, "Make a joyful noise unto the Lord..." (Ps. 100:1a).

You say, "I'll sing if it is something we all know." God says, "Sing unto the Lord a new song" (Ps. 98:1).

You say, "I can't read music; therefore, I am willing to leave that to the minister of music and members of the choir." God says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed" (II Tim. 2:15).

You say, "God overlooked me when He passed out the music talent; therefore, He doesn't expect me to sing." God says, "Let every thing that hath breath praise the Lord. Praise ye the Lord" (Ps. 150:6).

—Lowell Alexander

Next month I'll give you more about congregational singing, including John Wesley's directions for congregational singing. To close, here's a good paragraph by David M. Williams. Remember, when we sing in church (or don't sing), *God is listening!*

"We each have the voice that God gave us. To what better use could it be put than to sing His praise? It might be a weak voice or it might be strong; it might be beautiful, it might be ugly. And yet these voices joined together in singing the praise of our maker surely will be acceptable to him as a choir of archangels."

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Men With Two Faces

(Continued from page 1)

chance of minding the main chance.

Hypocrites Who Are Men-Pleasers

Others are shiftily because they are so desperately fond of good fellowship, "Hail fellow, well met," is their cry, be it traveler or highwayman. They are so good-natured that they must needs agree with everybody. They are cousins of Mr. Anything. Their brains are in other people's heads. If they were at Rome they would kiss the pope's toe, but when they are at home they make themselves hoarse with shouting, "No popery." They admire the Vicar of Bray, whose principle was to be the Vicar of Bray whether the church was Protestant or Popish. They are mere timeservers, in hopes that the times may serve them. They belong to the party which wears the yellow colors, not in their buttonholes, but in the palms of their hands.

Butter them, and like turnips you may eat them. Pull the rope, and like the bells they will ring as you choose to make them, funeral knell or wedding peal, come to church or go to the Devil. They have no backbones; you may bend them like willow wands, backwards or forwards, whichever way you please. Like oysters, anybody may pepper them who can open them. Sweet to you and sweet to your enemy. They blow hot and cold. They try to be Jack-o'-both sides, and deserve to be kicked like a football by both parties.

Hypocrites Because Essentially Insincere

Some are hypocrites by nature; slippery as eels, and piebald like Squire Smoothey's mare. Like a drunken man, they could not walk straight if they were to try. Like corn dealers, they are rogues ingrain. They wind in and out like a surrey lane. They were born of the breed of St. Judas. The double shuffle is their favorite game, and honesty their greatest hatred. Honey is on their tongue, but gall in their hearts.

They are mongrel bred, like the gipsy's dog. Like a cat's feet they show soft pads, but carry sharp claws. If their teeth are not rotten their tongues are, and their hearts are like dead men's graves. If speaking the truth and lying were equally profitable, they would naturally prefer to lie, for, like dirt to a pig, it would be congenial. They fawn, and flatter, and cringe, and scrape, for like snails they make their way by their slime; but all the while they hate you in their hearts, and only wait for a chance to stab you. Beware of those who come from the town of Deceit. Mr. Facing-both-ways, Mr. Fair-speech, and Mr. Two-tongues are neighbors who are best at a distance. Though they look one way, as boatmen do, they are pulling the other; they are false as the Devil's promises, and as cruel as death and the grave.

Many Religious Hypocrites

Religious deceivers are the worst of vermin, and I fear they are as plentiful as rats in an old wheat-stack.

*They are like a silver pin,
Fair without but foul within.*

They cover up their black flesh with white feathers. Saturday and Sunday make a wonderful difference in them. They have the fear of the minister a deal more before their eyes than the fear of God. Their religion lies in imitating the religious; they have none of the root of the matter in them. They carry Dr. Watts' hymnbook in their pocket, and sing a roaring song at the same time. Their Sunday coats are the best part about them; the nearer you get to their hearts the more filth you will find. They prate like parrots, but their talk and their walk do not agree. Some of them are fishing for customers, and a little pious talk is a cheap advertisement; and if the seat at the church or the meeting costs a trifle, they make it up out of short weights. They don't worship God

while they trade, but they trade on their worship.

Others of the poorer sort go to church for soup, and bread, and coal tickets. They love the communion because of the alms' money. Some of the dear old Mrs. Goodbodies want a blessed almshouse, and so they profess to be so blessed under the blessed ministry of their blessed pastor every blessed Sabbath. Charity suits them if faith does not; they know which side their bread is buttered on.

Others make a decent show in religion to quiet their consciences; they use it as a salve for their wounds—and if they could satisfy Heaven as easily as they quiet themselves it would be a fine thing for them. It has been my lot to meet with some who went a long way in profession, as far as I could see, for nothing but the love of being thought a deal of. They got a little knot of friends to believe in their fine talk, and take all in for gospel that they liked to say. Their opinion was the true measure of a preacher's soundness; they could settle up everything by their own know, and they had gallons of XXX experience for those who liked something hot and strong; but dear, dear, if they had but condescended to show a little Christian practice as well, how much better their lives would have weighed up! These people are like owls, which look to be big birds, but they are not, for they are all feathers; and they look wonderfully knowing in the twilight, but when the light comes they are regular boobies.

Pray God for Honest, Unchanging Sincerity

Hypocrites of all sorts are abominable, and he who deals with them will rue it. He who tries to cheat the Lord will be quite ready to cheat his fellow men. Great cry generally means little wool. Many a big chimney in which you expect to see bacon and hams, when you look up it, has nothing to show you but its empty hooks and black soot. Some men's windmills are only nut-crackers—their elephants are nothing but suck-pigs. It is not all who go to church or meeting that truly pray, nor those who sing loudest that praise God most, nor those who pull the longest faces who are the most in earnest.

What mean animals hypocrites must be! talk of polecats and weasels, they are nothing to them. Better to be a dead dog than a live hypocrite. Surely when the Devil sees hypocrites at their little game, it must be as good as a play to him; he tempts genuine Christians, but he lets these alone, because he is sure of them. He need not shoot at lame ducks; his dog can pick them up any day.

Depend upon it, friends, if a straight line will not pay, a crooked one won't. What is got by shuffling is very dangerous gain. It may give a moment's peace to wear a mask, but deception will come home to you and bring sorrow with it. Honesty is the best policy. If the lion's skin does not do, never try the fox's. Be as true as steel. Let your face and hands, like the church clock, always tell how your inner works are going. Better be laughed at as Tom Tell-truth than be praised as Crafty Charlie. Plain dealing may bring us trouble, but it is better than shuffling. At the last the upright will have their reward, but for the double-minded to get to Heaven is as impossible as for a man to swim the Atlantic with a millstone under each arm.

—THE END—

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Dr. Bob Jones
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Orthodox Christianity is facing the most dangerous peril it ever faced in the history of this nation. Christianity has never before on this continent faced exactly the same peril. It is the peril named "New Evangelicalism." Liberalism is using the language of orthodoxy, and it is trying to swallow up orthodoxy. If liberalism swallows up orthodoxy, it will digest it.

We want to tell our friends that Bob Jones University is not going to be swallowed up. God led us to found this school about thirty years ago to give a clear-cut, uncompromising testimony to the absolute authority of the Bible, the incarnation and virgin birth, the vicarious blood atonement, the bodily resurrection of the Lord Jesus Christ and salvation by grace through faith. This institution was also founded to combat any attack on any of these positions—the authority of the Bible, the virgin birth, the incarnation, the vicarious blood atonement, and the bodily resurrection, and salvation by grace through faith. We are in a battle, and we are on the side of all old-time, orthodox, uncompromising, Bible-believing Christians. God has helped us make our orthodoxy function with great evangelistic unction, and at least three million people have come to the Lord Jesus Christ through Bob Jones University con-

tacts in the last ten years. We are in the battle until the Lord comes. We believe that Bob Jones University has been trained through the years for this hour. Remember, Bob Jones University is not just a base of orthodoxy—it is a base of fighting orthodoxy and a base that fights any encroachment or any effort to wipe out the line of demarcation between orthodoxy and modernism that some people are trying to call liberalism.

Now, if you are a born-again Christian and believe that Bob Jones University is right in its fight, we would like to have you do three things:

First: Pray for us. Pray earnestly that God will continue to give Bob Jones University the courage it needs to wage the kind of battle God wants us to wage.

Second: Please co-operate with us in lining up the right kind of young people who will go out as missionaries, ministers, school teachers, businessmen and businesswomen, housewives, and in to all other fields to fight the good fight of faith.

Third: Please invest some of God's money in the work Bob Jones University is doing. Thank you, and God bless you.

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Paul's Helpers

(Continued from page 1)

Cenchrea, "that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also" (Rom. 16:2).

And he did not forget beloved Priscilla and Aquila and called them "my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles" (Rom. 16:3, 4). And a certain Mary! "Greet Mary" Paul says, "who bestowed much labour on us" (Rom. 16:6).

I wish I could be as faithful as Paul in remembering to thank God for all who help me in the heavy labor of getting out the gospel through THE SWORD OF THE LORD and through my books and pamphlets and otherwise. Thank you! I thank everyone who has sent subscriptions, every one who has prayed, every one who has helped financially. You have been fellowlaborers in the Lord! Your reward will be in Heaven!

How sad I should be if those who read THE SWORD OF THE LORD should not stand by me! That is what once happened to Paul. When he was an old man and in jail at Rome, about ready to have his head cut off, his friends seem to have forsaken him. Paul writes to Timothy to be sure and bring the cloak and the books which he had left. (In winter the dungeon would be cold). Then Paul said, "Alexander the coppersmith did me much evil: the Lord reward him according to his works; Of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge" (II Tim. 4:14-16).

Where now were all the friends Paul had won to Christ? Where were all those who had been blessed by his great preaching? They failed Paul, but God did not fail him.

I am reminded that when the Lord Jesus was arrested, his disciples forsook Him and fled. Before that great multitudes left Jesus and He said to the disciples, "Will ye also go away?" (John 6:67).

We want you to be a fellow-helper of the truth. Every Christian who reads THE SWORD OF THE LORD ought to send in subscriptions for as many as possible.

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support your own church, if it is a Bible-believing church. I want you to help support the godly pastor. I want you to do right about foreign missions. But I want you to do right about this great cause, THE SWORD OF THE LORD, too. We want you to pray about it and let God lead you. And do not forget this work.

We are earnestly striving to increase the circulation to THE SWORD OF THE LORD during this campaign in which you may send two or more subscriptions at the low rate of \$1.50 per year. Unless friends stand by us, unless the friends of the Lord Jesus are also "our fellowlaborers," then we will be left sad and defeated, and we will know something of Paul's broken heart, when Demas and others forsook him.

Thank God for the multiplied thousands of subscriptions that have come in for THE SWORD OF THE LORD during this present campaign. But we must receive many, many thousands more subscriptions. We have to replace many thousands of expiring subscriptions. Then we have to get enough new subscriptions as well as renewals to raise our subscription list. I will tell you frankly that we ought to have fully 20,000 more subscriptions, in this short month. I am burdened about it because the subscriptions are not coming in as fast as they ought to. I ask you in Jesus' name to do your part today.

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I will not feel bad if someone sends only \$3.00 and says, "Please renew my subscription one year, and send THE SWORD OF THE LORD one year to Mr. John Blank, at the following address." At least I will know that you feel an obligation, that you feel a burden about this blessed work. I will know

(Continued on page 5)

News Notes

165 Men Ready to Die for Christ

At the Tenth Annual Missionary Conference, April 23-26, at Northwestern College, Minneapolis, Minnesota, 165 men responded to Evangelist Merv Rosell's challenge to stand ready, if need be, to die for Christ. Some 40 missionaries from all over the world also were featured on the program, giving eyewitness accounts of such headline stories as the Auca massacre in Ecuador and the Mau Mau terror in Africa.

The Lancaster School of the Bible, Lancaster, Pennsylvania, has received a new 15-acre campus, a gift of Mr. and Mrs. J. Martin Esbenshade.

BIOLA Breaks Ground on New Campus

The Bible Institute of Los Angeles will soon be moving to a new campus in La Mirada, California. May 26 ground was broken for the three-million-dollar construction project. The entire Bible Institute will move to this new campus. The first all-purpose building to be constructed will have an auditorium holding more than 800, as well as special class rooms and other features. Dr. Bob Shuler, Dr. Dick Hillis, and Dr. Louis Talbot were speakers at the ground breaking. Plans call for occupancy of the new building by September, 1958. We congratulate our beloved brethren and pray God's blessings upon the Bible Institute of Los Angeles.

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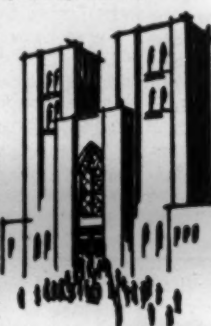
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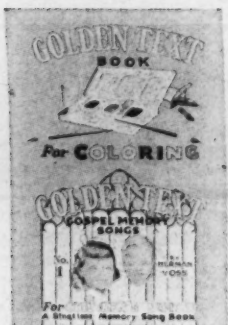
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Paul's Helpers

(Continued from page 4)

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The Kind of Revival We Need

(Continued from page 1)

erence and the lightness with which men use the name of God. O God, we need a revival that will restore reverence and the fear of God to our people!

We need a revival that will stop the floodtides of sin, the lawlessness and ungodliness that are literally swamping our nation and the world. We need a revival that will restore the love of chastity and purity and restore a moral conscience to our people! We need a revival that will put an end to the dead formalism in our churches and make them soul-winning stations for God, a revival that will set them on fire with the power of the Holy Spirit, that will break the hearts of our people for a lost world. We need a revival that will restore a sin-consciousness to our people. We need a revival that will cause those who call themselves Christians to walk again with God, to separate themselves from the world, hold high the banner of righteousness and real Christian living. Oh, how we need to seek again the old paths and walk in them, not merely because they are old, but because they are right. We need a revival that will restore unto our people a sense of discrimination between right and wrong. Our people, both saved and unsaved, have all but lost their power to discriminate between that which is right and that which is wrong. The Word of God says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isa. 5:20).

In other words, it is a sad day in the life of any people when they lose their sense of right and wrong. You know, we are in a day when nobody thinks very much about sin. Sin has lost its exceeding sinfulness in the thinking of nearly everybody. Even the church leaders have lost their sense of sin. O God, how we need to come back to realize the awfulness of sin! Sin that nailed the Son of God to the cross must be exceedingly dark and wretched and black in the sight of Almighty God. If it took a remedy like that to save this old world from sin,

I tell you sin is no small thing. We need a revival. We have got to have a revival—or else!

Now let me put my message under three simple, homely headings. We need, first of all, a prayed-down revival. Secondly, we need a preached-up revival. And thirdly, we need a powered-in revival.

A Prayed-down Revival

Oh, how we as the people of God need to come again to mighty, prevailing, intercessory prayer; not just the ordinary kind of praying, but praying that will not be denied, praying that will not let go until the fire from Heaven falls. I for one, as I read in the pages of Holy Writ God's account of the things that have been wrought in the past by prayer, believe with all my heart that what God has done in the past, God can do and will do again. I tell you frankly that if I did not believe that, I think I would have to give up.

Whatever God has wrought in the past through His people and by His mighty power and in answer to the heart-cry of His people who day and night beseech the throne of Almighty God with their prayers; I believe that He will do again. My Bible says He is the same yesterday and today and forever.

If we are to pray for a revival, we need to begin with ourselves. We preachers, the deacons and elders and stewards, Sunday School teachers, young people's workers—in fact the entire leadership of the church—as well as the rank and file of the members, need to do some honest confessing of our sins. We need to go on our faces before God and do some real heart-searching of ourselves. We need to face our own lives and our own hearts while God turns on the searchlight.

I will never forget a thing I heard George Stephens say in a meeting back yonder in 1916, while I was just a young businessman. He said one night, with all the passion of his soul, that every one of us who names the name of Christ needs the courage to face our lives on our knees while God turns on the searchlight. Oh, how we need that kind of praying!

We need such praying as Daniel did yonder by the river in Babylon. Read again the ninth and tenth chapters of Daniel. Hear him say, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan. 9:3). And then, "I ate no pleasant bread, neither came flesh or wine in my mouth . . . till three whole weeks were fulfilled" as he cried to God. At the climax of that heart-cry when he was pouring out his very soul to God, you hear him saying, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name" (Dan. 9:18). There you can hear the sob and the sigh of a broken heart. At a cry like that, no wonder God sent the angel Gabriel from Heaven down there by the side of that river to that man of God!

We need to do the kind of praying that Hezekiah did when the hosts of Sennacherib had surrounded the walls of Jerusalem. They had carried everything before them like a storm, and then Sennacherib sent that letter to Hezekiah and said, "You need not trust in your God! These are the people who thought their gods would deliver them, but look at them and what has happened to them! The best thing you can do is to surrender now, and save what you can!" The man of God took that letter and went to the house of God and spread the letter out before God and said, "O Lord of hosts . . . incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see . . . save us from his hand" (Isa. 37:17-20). And that night, in answer to that heart-cry, an angel of God from Heaven came into the camp of the Assyrians; and the next morning 185,000 lay dead in the valley. The God of Israel had answered that cry. Sennacherib left and never came back again! That is the kind of praying we need today!

We need the kind of praying that took place when the church went down on its knees and prayed until "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

We need the kind of praying that the church did when Herod put old Simon Peter in prison after he had beheaded James and had planned, after the feast of unleavened bread, to bring Simon Peter out and cut his head off. "But prayer was made without ceasing of the church unto God for him" (Acts 12:5). When Peter was loosed from his bonds at the midnight hour, the church was still in that prayer meeting.

We need the kind of praying that John Knox did when he landed on the shores of his beloved Scotland in answer to his prayer, after being a galley slave for those years. He fell on his face and cried out of a broken heart, "Lord, give me Scotland or I die!" Scotland, from that day to this, has been one of the greatest strongholds of Presbyterianism in the world. Why? Because there is still a God in Heaven. It is said that Queen Mary of Scotland, "Bloody Mary," said that she feared the prayers of John Knox more than all the armies of Scotland.

History records the miracle of the battle of Bannockburn, when the armies of England had invaded the Scotch highlands, and the last vestige of their liberties was about to be blotted out. In full view of England's armies those godly Christians went down on their knees and called on God for help. And that day one of the greatest defeats that ever came to the army of England was administered by a hand full of ill-trained and poorly-equipped mountaineers, because God had answered prayer.

We need the kind of praying that was done nearly a hundred years ago now by a young man just graduated from Yale University who set out as a missionary to Texas. Had you ever asked yourself why the State of Texas is the greatest Baptist stronghold around the world tonight? Why? Because nearly a hundred years ago a brilliant young man, just graduated from Yale University, landed one evening on the shores of Texas, where Galveston now is. That man was Rufus Burleson, a giant for God—a giant intellectually, a giant spiritually. During that night, witnesses said, the young man disappeared from the crowd. There were great sand dunes on that beach of Galveston Bay, and he disappeared behind one of those. All night long, from over on the other side of that sand dune, they could hear that young man crying, "O God, give me Texas! O Lord, give me Texas for Christ! Give me Texas for Christ!"

Brother, that is the kind of praying we need today! If there ever was a condition, if there ever was a time, if there ever was a task, if there ever was a challenge that would put God's people on their faces in agonizing, heart-broken prayer, it is today. If it is not done today it will never be done! What in the world will it take to send us to our knees to pray?

I shall never forget what the great immortal Lee Scarborough said, many years ago now, as he stood before a great gathering in Arkansas: "People are saying that civilization and Christianity have come to the crossroads. I am telling you, Christianity is not at the crossroads; neither is civilization at the crossroads. We are at the jumping-off place! We are standing unsteadily on the brink of an abyss." How true! We need a revival that comes only in answer to prevailing, heart-broken prayer.

We need to do the kind of praying that beautiful, cultured Ann Haseltine Judson did when the tribal king in Burma put her husband in a little one room prison, down in the valley below his great palace. In that little vermin-infested cell, they tied him up by his thumbs so that his feet could just barely touch the ground, and left him there for days and days, in the agony of such a position as that. That beautiful, cultured, gentle, sweet little woman had

never dreamed that life would have anything like that for her. But day after day she knelt on the outside of that little one-room jail while her husband nearly rotted and starved. She would pray, and she would get up from her knees and look through the bars and encourage him and say, "Adoniram, hold on to God. Don't let go." As a result of those prayers, God intervened; and on those hill-sides where the palace of that heathen king stood, that country is now dotted with churches of Jesus Christ. Tonight, in that section of benighted Burma, there are more than 300,000 Christians.

A Preached-up Revival

We need a preached-up revival. Just as there never has been a great revival that was not born in prayer, just as truly there never has been a great sweeping revival that did not come in by mighty, earnest, red-hot, passionate preaching of the whole counsel of God. Paul said, ". . . it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21), and I am just old-fashioned enough to believe that that is still God's plan, for God has never changed.

I believe in Sunday Schools. But Sunday Schools with their teaching programs—and I believe in Bible teaching in churches and Bible conferences—but hear me tonight: Sunday Schools with their teaching programs—using mostly teachers who know very little about the Bible and very little about the Lord, very few of whom even make a pretense of being separated from the world—will never meet the need today. Decision days in Sunday School, with the children under an influence like that, is not enough. People need the old-fashioned Gospel of God's grace, of the atonement, and of God's broken-hearted love for men, and of the cleansing power of the blood of Jesus Christ. We need to preach as we have never preached before. We need to ring the changes on sin.

I am one preacher who believes that a preacher is shirking his duty as a God-called man if he refuses or fails or neglects to cry out against sin. The command to us is still, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression" (Isa. 58:1). We need to lay the axe to the root of the tree. As old John the Baptist, we need to warn people to "flee from the wrath to come" (Luke 3:7). Yes, we need to preach the love of God and the grace of God and the long-suffering of God and the mercy of God toward a suffering, sin-cursed world; and we need to remember that God is love, that God is mercy, that God is grace, that God is long-suffering, and that He is all these things in Jesus Christ. But outside of Jesus Christ our God is still a consuming fire. He is still a God of wrath. He is a God in whose face the fury of wrath arises at the sins of ungodly men. He is a God of judgment. He is a God of holiness. He is a God of justice. And God, being perfect holiness, cannot wink at sin. God, being perfect justice, cannot forgive sin apart from the atoning blood of Jesus Christ. There is but one place in all the universe on which God can take His stand and forgive sins and still maintain His holiness and His justice, and that is at the cross of Jesus Christ.

Men need to know that God will punish sin. They need to be told of the natural and total depravity of the human heart and the utter hopelessness of man apart from the new birth. They need to be warned of the consequences of sin. They need to have it thundered in their ears that there is a judgment coming for those who sin. They need to be taught from the Word of God that sin will bring judgment, retribution, heartache, the wrath of God, and that it will separate a soul from God and send it to Hell. Oh, how we need to lift up our voices and ring the changes on sin!

I repeat what I said in the introduction. People need a consciousness of sin more than any one thing I know. Oh, how people need to be brought face to face with the stark reality and the awful fact of sin. Sin is not just a little breaking out on the skin that can be treated by the salve

of a social gospel, but is an awful, ugly, deadly cancer of the soul. Sin is a deep-seated, loathsome disease that is eating the heart out of humanity and cursing, blighting, damning, wrecking and ruining those who tamper with it.

Oh, hear me! You had better play with forked lightning than to tamper with sin! You had better sit on a keg of high explosive powder and play with matches than to play with sin! You had better play with a diamond-backed rattlesnake than to toy with sin as people are doing today! Sin is still sin today, I care not how popular it may be. I care not if the whole world may engage in it, sin will still wreck and ruin. The Devil is still no respecter of persons. And sin will still damn the world and damn a soul and drag it to Hell. It will steal the bloom from the cheek of the sweetest girl and make a prodigal of the finest boy. Yes, it will go into a preacher's home. It will make its slimy trail into your home and wreck it, your happiness and your all.

Oh, I hate sin! I have seen so much heartache, so many bitter tears. I have gone at the midnight hour and listened to the broken-hearted story of mothers whose hopes have been dashed to pieces by sin, whose hearts have been broken and whose lives have been wrecked, and drop by drop their hearts were bleeding their lives away! Oh, sin, sin! No wonder when Paul wanted a word, even the Holy Spirit could not give him a word in human language that would describe the awfulness of sin. So the nearest he could come to it was to cry out about the exceeding sinfulness of sin.

We need to stand up and preach against sin and not apologize for it. When a man, called of God, stands up in the sacred pulpit and declares the whole counsel of God, he does not need to apologize to anybody.

Mrs. Sunday came over to Altoona, Pennsylvania, when I was in a campaign. I do not know when anything has thrilled my heart quite as much as when she told a story out of the life and ministry of her great husband. She said that one time he was invited to speak to a gathering of three hundred or more Unitarian preachers. He debated about accepting the invitation, prayed about it, and finally after they both prayed and talked it over, he decided that he would go. Then he began to ask himself about what he should preach, knowing what those Unitarians believed, how they rejected the new birth, how they rejected salvation through Christ, how they even rejected the Son Himself. And Billy Sunday went before those three hundred educated, brilliant, leading Unitarian preachers and preached on this text, "Neither is there salvation in any other:"

(Continued on page 8)

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Jungle Doctor Attacks Witchcraft

(Continued from page 1)

whose sight had been restored through medical science. She felt she would like to express her appreciation in a practical way, and truly no better way could have been found than that of helping to restore sight to Africans.

Patiently waiting for me one morning were a group of people, three of them teachers, men who were serving in our C. M. S. bush schools. One of them had a mark which indicated a cataract operation, and was waiting for the great thick lenses which would enable him to read again after years of blindness. He shook me by the hand firmly.

"Kah, Bwana," he said, "am I not more fortunate than any other person? I can read the printed paper with my fingers in Braille, and I can read the printed pages with my eyes! Behold, at night, if I have no oil for my lamp I will use my fingers."



He turned to his fellow patients. "Yoh! There are points in being blind. You appreciate your eyes better than ever when you do see again!"

He laughed as I fitted the glasses on to his coal black face. He picked up a New Testament, turned over the pages and read: "One thing I know, whereas once I was blind, now I can see." He took off his glasses, breathed on them and polished them on the tail of his shirt (which he wore outside his trousers). He put them back on his nose, carefully put his spectacle case in a flowered cretonne bag, adjusted a dilapidated felt hat, and walked off, the picture of happiness.

"Bwana," said he, returning, "I have brought a goat to show my thankfulness for what has been done for me. When did you think of killing it?" (It is an old African custom that the donor should share in the goat stew.) I called a junior member of the staff and made arrangements for a *sikuku* (a feast) that evening.

My next patient sat down and looked at the card, with its weird lettering. He stopped at the third line. A frame was put on his nose and various lenses tried out.

"Is it better, or worse?" I queried.

Before long the proper lens had been found. I went to my cupboard and found that the only remaining pair that fitted in with his needs was a most prim and proper pair of pince-nez, with a little gold chain. I attempted to fit them on to his broad nose—the result was most amusing. They stayed in position only for the briefest interval. He clutched vainly at them, and the small gold chain did its work admirably.

I said, "Come again, and next time I may have another pair for you."

But he was not in the least upset, and said, "Behold, Bwana, when I read I will hold these with my hand," and he walked away perfectly contented.

The third man was not as fortunate. It was not difficult to diagnose his trouble or to tell him the size he required, but it was difficult to tell him that unfortunately we had no glasses available that would suit him, but that I hoped that in six months' time there might be a further supply.

He shook his head sadly. "Bwana," he remarked, "I will still have to rely on my grandson, who has been to the C. M. S. School. He will read to me. But he is only young, and he takes great delight in playing football. Bwana, you will keep a pair for me, won't you?"

I promised.

My fourth client was not new to me. He was no less a person than Mbuli's grandfather. He showed me how he had lost his sight, but he launched into a long explanation of how he wanted a pair of glasses. He would prefer "those with the legs striped like a leopard, those ones whose windows were surrounded with yellow skin!"

I looked at Daudi and he was grinning. I grinned back, but somehow missed the point. Carefully covering one of the patient's eyes, I asked him to read down the card. He peered at it in the way that short-sighted people have, tried to dislodge the hand that blocked his left eye and said, "I cannot read any of it."

So I tried with the other eye. Again he peered.

"Yah," said he in disgust, shaking his head, "I can read nothing."

"The top one," I urged. "Now it is easy; it is near the end of the alphabet."

"Uhuh, I cannot read it," was the reply.

And then I had an idea that something unusual was happening. Daudi was shaking with mirth. There were three flies crawling up the window, so I turned my patient's attention to these. Now those flies were farther away and harder to see than the smallest line of print, but when I said, "What is that crawling up the window?" "Three flies," he replied without hesitation, and then said, "I know what flies look like, but

those queer marks on the paper..." He shook his head.

Daudi exploded. "Bwana," he said, "truly he cannot read the letters, because he has never learned to read!"

He was more than satisfied when I made him a present of a glassless and useless frame stuck together with bits of out-of-date sticking plaster.

"Bwana," said the old man, "I am going to the village of Mbuli's father. Will you let him return with me?"

I saw no reason why the small boy should not go; he was perfectly well now, his eyes normal, and all that remained to tell of his pneumonia was a scar under his shoulder blade.

Solemnly Mbuli shook my hand with both his.

"Assante (thank you), Bwana," said he, and with eyes dancing he went off with old Mukombi.

Reluctantly I went back to my eye-testing. I had grown very fond of the small boy. Awaiting me impatiently was an unusual-looking old man, dressed in a threadbare khaki coat and a long flowing white garment resembling a night-shirt, but called a *khanzu*. He brought me back a pair of spectacles which, he explained, were lacking in vigor!

"Behold, Bwana, their strength has decreased in the last two years, and I want a younger pair."

I sat him in front of the card and put a stronger lense in the frame.

"What letters do you see at the top?"

"X B, Bwana."

"The next line?"

"P Z T, Bwana."

"Now what is the word at the bottom?"

He shook his head dolefully after peering at it for some time.

"Oh," I said, "can't you see that?"

He looked at it carefully, for another space, and then, slowly, deliberately, he said, "Bwana, I can see it."

"Well," I said, "why did you not say so?"

"It is not the seeing which I find hard," he replied, "it is very hard to pronounce that word, for it must be an English one; it certainly is not Chigogo, our language."

Daudi burst out laughing, for the line read "L P B F D E Z."

Five minutes later, thoroughly



satisfied with his "youthful" spectacles, the old man departed.

I had just packed up everything when another man appeared. I explained that it was time to do other work, but he asked, "Would you go, Bwana, when I have traveled many miles this day, and I do need your help?"

He certainly did. It appeared that he could see close up, but the distance was a blur. Once again my lenses were brought out, and I was able to fit him with the appropriate spectacles.

Daudi was most impressed with this case. I could see him putting his finger in various portions of his New Testament.

"What are you doing, Daudi?"

"Bwana," he replied, "I am planning my talk for the men and women of the wards this afternoon. Here is a man in great danger. He can see things right under his nose. If there is a beetle in his food, Bwana, he sees it before he tastes it." (Comforting thought, said I to myself!)

"But as he walks through the jungle," Daudi went on, "his life is in danger. There may be a lion a hundred yards down the path, but he walks on, hopefully, and behold, what happens?" Daudi's gesture gave a vivid impression of exactly what did happen!

"He thinks he is all right, but his eyes are faulty. Is he not like the man who thinks only of his stomach and who leaves God out of his calculations? He does not think of the future. He feels all is well, and he is blind to the

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dangers and difficulties that surround him . . .

I was in the ward doing a dressing that evening when Daudi came in to give his talk. And a very vital talk it was, too, forcefully given. As he left the women's ward to speak to the men I heard two women talking about what the dresser had said.

"Kah," said one, "I had never bothered to think about God till I came here."

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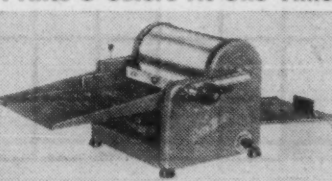
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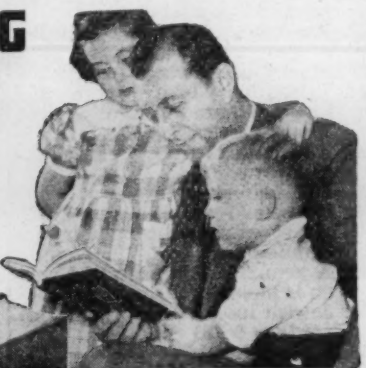
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The Kind of Revival We Need

(Continued from page 6)

for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

When she told that, I said, "Lord, why did You not let Billy Sunday live until today?" God will some day make it plain. That is the kind of courage the preachers of God need today. It is the only thing that is going to do the job. When people are sick with just a little fever or something like that, they may not need much of a treatment, or when there is just a little skinned place on the surface, a little ointment may do. But when there is an awful cancer eating the vitals out of a person, the doctor is a traitor who does not take his knife and go in and dig out the thing by the roots! That is what we have got to do today. There is not the slightest doubt in my mind that if the preachers all over America would stand up and preach like that for one year, all the powers of Hell could not quench the revival fires that would break out. If this is true, then how are we preachers going to answer to God if we fail to do it? The blood of this generation will be on our hands.

I read of the revivals of the past, great sweeping revivals where thousands of men were swept into the kingdom of God. I read about Charles G. Finney winning his thousands and hundreds of thousands of souls to Christ. Then I pick up a book and read the messages of Charles G. Finney and the message of Jonathan Edwards on "Sinners in the Hands of an Angry God"; and I say, No wonder men trembled; no wonder they fell on the altars and cried out in repentance and sobbed their way to the throne of grace!

If there has ever been any question in your mind about the lostness of men and about the doom of a sinner and what an awful thing it is for souls to perish, go back with me a little over nineteen hundred years to a hill outside of the city of Jerusalem. There are three crosses raised on Golgotha's brow. Tell me if you will who is the One on that middle cross? Do you tell me that you believe He is the very Son of God Himself? Do you tell me you believe He is God incarnate in human flesh? Do you tell me you

believe He is the One who in the beginning said, "Let there be..." and worlds and solar systems and universes sprang into existence at the word of His power? Do you believe that? Then listen to me, my friends, sheer human logic forces you to this conclusion: If He is God's only begotten Son, and He is dying for the sins of men as He said He was, sin must be an awful thing in the sight of a holy God to require a remedy like that.

Then you must admit something else, too. If He is the Son of God dying there, if God is willing to pay a price like that to redeem souls from Hell, you must admit by every law of logic on earth and by every law of reasoning, that it is an awful thing for a soul to be lost; that there is an awful doom awaiting the man who dies without Christ.

Then you will have to admit a third thing. When you once admit that He is the Son of God dying there, you have got to admit that there was no other way that men could be saved. Had there been any other way, it would have been an easier way for God than the one He took. But God permitted His only begotten Son to go to the cross, with His face covered with the spittle of wicked men, buffeted and bruised and blood-shot and in shame and disgrace, to save men from sin. They nailed His hands and feet to it, put a crown of thorns on His head, and drove a spear into His side, while wicked men mocked and jeered and hissed and heaped upon Him their epithets of shame and ridicule. If men could be saved by being good, how much easier it would have been for God to have said, "Behave yourself." The cross means there is no other way. We must hold up Jesus as God's one and only and all-sufficient remedy for sin.

A Powered-in Revival

Not only do we need a prayed-down and a preached-up revival, but we also need a powered-in revival. O God, every day that I live and try to preach as I look back on my poor ministry, I am made to realize more and more that much of it has been so shallow and so superficial. When I think of the power that the Apostle Paul had, of the power that Peter—just an ignorant, unlearned

fisherman—had on Pentecost, of the power of Charles G. Finney, of the power of Billy Sunday, and of the power of Dwight L. Moody; when I read about the revivals in the United States in the years gone by when under the power of the Holy Spirit the preachers of God stood in the pulpit and declared in no uncertain terms the Word of God unflinchingly and called men to repentance, I feel like crying out, That is what I need so much!

Yes, I believe with all of my heart in the efficacy of the atonement and in the wonders of the cross. I believe also that the Word of God teaches and means literally that there is no way into the grace of God for saint or sinner except the way of repentance. That bringing of the sinner face to face with his sin, that conviction which brings home to the sinner's heart his awful condition before God—lost, ruined, undone, doomed, damned and headed for Hell—is the work of the Holy Spirit. That is the only thing that brings a sinner to repentance and to a new birth.

Yes, I believe in holding up the cross. But men need the whole truth. When the whole truth is preached in the power of the Spirit, conviction is wrought in hearts. He alone is the One who can do it, and the Word of God is the instrument that He uses. We may use beautiful quotations from the literature of the world; we may memorize beautiful poems and throw people into ecstasies over our eloquence and give the impression that we are intellectual and educated; but, I want to tell you, you cannot convict a sinner with Emerson. You cannot convict a sinner with Longfellow or Edgar Guest or Shakespeare or any of the rest of them. Let us unsheath the sword of the Spirit, fill our messages with the Word of God, and lean upon the Advocate, the Paraclete, the One who is called alongside to help.

More and more, every day, my poor heart hungers for that power. Brethren, I tell you the truth before God, I lie not, the Holy Spirit being my witness: in my room alone many a night I say to God, "Lord, I would rather die in this room tonight than to preach without the Holy Spirit's power," for I am as sounding brass and a clanging cymbal without Him. But oh, when He fills the vessel—it may be an earthen vessel, and most of us are—but when He fills it, it will bear the water of life to thirsty souls. When He em-

powers the instrument and speaks through it and clothes this weak mortal flesh with Himself, we become invincible. Or rather, when He clothes Himself with us, power invincible flows through us. God's explanation of Gideon's marvelous power is: "But the Spirit of the Lord clothed himself with Gideon." I cannot tell you how deeply I feel the need of this same thing as I face the task of an evangelist in a time like this. Day and night this is the cry of my poor heart. When I read about those revivals before the Civil War, where, under the power of the Spirit of God, men fell down as dead and for hours lay like dead men in the aisles—brother, I do not know how you feel; they can call me a fanatic, they can call me a "holy roller" or anything else they like; that is what I want! I want to see that kind of power.

I am not talking about fanaticism; I am not talking about a so-called second blessing. I simply believe God's power is for us today. But instead of seeking the power of the Holy Spirit, we preachers, leaders, Sunday School teachers and all, have been alibiing so much for our lack of power that we have just about read the Holy Spirit out of the Bible. Do not seek an alibi for your lack of power. Charles G. Finney prayed for it, and God, according to Finney's own testimony, baptized him in the power from on high.

Dwight L. Moody was walking down the street in New York City, just a common, ordinary shoe clerk, and God, in answer to his cry, so poured out the Holy Spirit on him that he had to be taken to a nearby room. Some wanted to call for a doctor, but he said, "No! No! No!" The power swept in such waves over his soul that he had to cry to God to stop, that he could not stand any more.

Do not tell me that the Holy Spirit has gone out of business! Let's quit alibiing. Let's go to taking God at His Word and seeking the thing that we have got to have if we are to get the job done today. It is going to take broken hearts. Oh, it is going to take a fresh empowering of the Holy Ghost.

The kind of a revival we need

is an old-fashioned, Holy-Ghost, Heaven-sent revival from Almighty God that will break the stubborn, hard hearts of God's people; that will humble their proud spirits; that will bring them down in sackcloth and ashes, confessing their sins and crying to God for mercy and cleansing. Then again they will arise in the power of His might to shake this old world for Christ. If God could fill a Boston shoe clerk and so empower him that he could take, so to speak, one continent in one hand and another in the other and shake the two for God and claim them and present them as trophies at the feet of the crucified One, God can do it today. And that is what we need.

They tell the story of an old colored preacher who began to long for that infilling of God's power. Being a Methodist, he naturally loved the story and the memory of the work of John Wesley. He made a journey across the continent, and a voyage over to England. He went to the place where John Wesley is said to have stood. There is a bronze tablet marking the spot where John Wesley received that thrilling, revolutionizing, God-honoring, mighty power of God that set him afire, that made him the giant for God that he was and turned the tide that saved old England from the thing that drenched France in the blood of the French Revolution. The old Negro preacher stood there on that bronze tablet, lifted his black face up toward Heaven, raised his hands with palms outstretched, and with the tears streaming down his cheeks as he thought of the crying need of the people whom he was trying to serve, he cried, "Do it again, Lord! Do it again!"

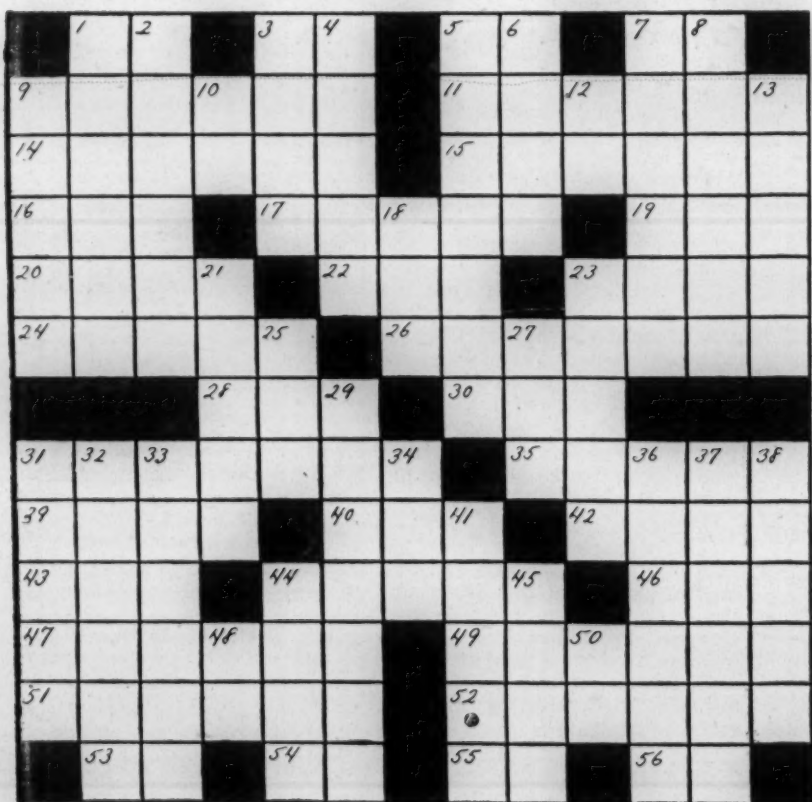
That is the cry of my heart day and night. O God, do it again for Jesus' sake, and for a lost world's sake! Do it again!

—THE END—

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HERE ARE THE RULES. PLEASE READ THEM CAREFULLY.

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clue numbers given.

3. To have this puzzle count toward receiving your copy of the featured book-of-the-month, your entry must be postmarked by midnight, June 29, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date your paper arrived. Each weekly entry will be checked, and you will receive a post card if your entry is correct. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have four cards, mail them to us, and you will receive the book offered for June. If

Clews Across

1. While
3. Indefinite article
5. Journalist (abbr.)
7. Before noon
9. Prophet anointed by Elijah
11. The Tishbite—a prophet who brought down fire from heaven
14. A pool in Jerusalem (John 9:7)
15. Part of a building in which the women are secluded, —n—
16. The only prophetic book of the New Testament (abbr.)
17. City of refuge for him who killed his neighbor, but hated him not (Deut. 4:43)
19. Late Greek (abbr.)
20. Certain people or things not specified —n—s
22. Kinsman, a blood relation, s—
23. Mount, as on wings
24. Triangular lake where the kings gathered to fight against Israel (Josh. 11:5-7)
26. Adverbial form of "felon" (obsolete)
28. Fall behind
30. Household god (Rom. relig.)
31. An event which cannot be accounted for
35. A gem. The kingdom of Heaven is likened to it.
39. Jewish month (Spring season) (Esther 9:19)
40. To become old
42. Joint in the middle part of the leg
43. Disabled American Veterans (abbr.)
44. Images, objects of worship
46. Stationary (abbr.)
47. Liquid part of fat —l—i—
49. Combine a preposition and a word meaning "two."
51. XC
52. Those who take aim
53. Roman libra, or pound
54. Old English (abbr.)
55. Spanish (abbr.)
56. A prefix meaning "again"

Clews Down

1. Variation of word meaning "stranger"
2. Wisdom is better than this (Prov. 3:14)
3. King of Israel, son of Omri, who worshipped Baal
4. That by which people or things are known or designated (pl.)
5. Wife of 3 down, daughter of the Zidonian king, Ethbaal

6. Culture of edible vegetables, o—e— culture
7. A valley where the moon stood still for a whole day (Josh. 10:12)
8. A brazier, —n—
9. Son of Phares, ancestor of Jesus (Matt. 1:3)
10. A synonym for "thus"
12. Preposition
13. Pillage, —a—
18. Hebrew month (harvest) (I Kings 6:1)
21. Pertaining to the sun
23. Valley of Philistia where Delilah lived (Judg. 16:4)
25. Maccabees (abbr.)
27. To lick up with a quick motion of the tongue
29. Combine a word meaning "happy" and a word meaning "organ of sight" to get the name of a bird.
31. Ancient city of Canaan (Josh. 11:1)
32. Large red and black butterfly, i—l—a
33. Birds which fed Elijah
34. The self
36. Reply
37. Withdraw
38. Inclines from a vertical position
41. Another form of "Elijah" (Matt. 11:14)
44. Preposition meaning from being outside of, to within
45. To clip suddenly or by bits
48. That is (Latin abbr.)
50. Thulium (abbr.)

Answer to Puzzle Number 23:

XXIII

M	O	S	E	S	S	I	N	A	I
M	O	A	B	A	T	E	A	R	B
E	R	R	S	L	A	I	N	K	I
A	N	T	I	M	B	R	E	L	S
N	S	H	A	E	R	A	M	R	
T	O	H	U	D	R	A	M	I	E
C	O	M	M	A	N	D	M	E	N
A	R	A	M	W	A	D	N	E	A
A	T	I	C	I	T	S	I		
R	I	M	O	S	L	E	M	S	R
O	D	E	W	H	E	L	P	N	E
N	O	M	E	A	S	S	M	A	S
L	U	D	I	M	E	G	Y	P	T

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you prefer a book previously offered, please indicate your choice. Remember, however, that some of the books require five cards. The answer for puzzle No. 25 will appear in the July 5 issue of THE SWORD OF THE LORD.